

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh

Year 29

Feb 2025

Issue 8



# Cover Page



**T**he cover page of our Feb 2025 issue of Vedanta Sandesh is a beautiful bird which is Neelkanth in true sense - called Bluethroat (*Luscinia svecica*).

Bluethroat is a small robin sized migratory insectivorous bird coming to India around winter time from Palearctic regions. It breeds in bushy swamps of Europe & Russia, where it nests in low-lying areas of dense bushes. It's color is plain brown above, has a brown tail with black outer corners and red basal side patches. The males have a striking throat pattern, with a vivid glossy blue throat bordered below with a narrow black band and a broad brick-red band below that. Females just have a blackish crescent and very limited blue. Its song includes a jumble of trills, whistles, and chirps. It prefers to remain hidden in bushes but singing males can perch boldly atop a bush.

An awesome bird, reminds us of Shivji with a blue throat. A unique vibhooti indeed. Whatever you can think of the divine creator has created all. A thing of beauty indeed is a joy forever. Om Namah Shivaya.

Om Tat Sat.

# S T A R T S O N



## Vedanta Sandesh

Feb 2025



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Editor

*Swamini Samatananda Saraswati*



# Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Feb 2025 : Year 29 / Issue 8



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वीणायाः रूपसौन्दर्यं  
तन्त्रीवादनसौष्ठवम्।  
प्रजारंजनमात्रं तद्  
न साम्राज्याय कल्पते॥

The beauty of the veena and the proficiency of one playing on its chords serve but to please an audience; they do not, by themselves, ever prove sufficient to confer full sovereignty.

**Vivekachoodamani - 59**





*Message from Poojya Guruji*




# DAY AND NIGHT



We are not talking about the chronological time / day & night here, but are referring to the words used by Bhagwan Sri Krishna when he talks about the striking difference between the perceptions of a Sthitha-Pragya and an ordinary man of the world who is ignorant about his/her adhyatmic truth. Their difference is nothing less than the contrast between day & night (BG: 2/69). The percep-

## Day and Night

tions of an Atma-Gyani (as revealed in Advaita Vedanta) are literally unimaginable for an ordinary person who still takes him/her self as a Jeeva - an individual, just as it is unimaginable for a dreaming person to appreciate his/her truth of & in the waking state.



Real duality  
is between a  
seeker and the  
sought

### Sthitha-Pragnya

Before we bring to our mind as to who exactly is a Sthitha-Pragnya, let us see the perceptions of an ordinary person of the world. Our day to day or the so called vyavaharic life exists in duality. We see ourselves as individuals - different from everyone around us, we see a beautiful, infinite and multifarious world around us, we see this extremely orderly & awesome creation and obviously believe in an omniscient and omnipotent creator - the



## *Day and Night*

Ishwara. We see cause & effect processes and have scientific provable appreciation of how things work in the universe. I am different from you and you are different from others. Everyone one is different & unique. The world is different from us and so is God - who exists somewhere out there in the heavens. This is what duality means. We see this realm of existence where the seeker is different from sought, and the seer from the seen. This is the truth of life in this realm with all our religion, science, politics, economics and management skills. Life is a challenge and has literally umpteen problems. Existence here is of primary concern. Everything is so changing and ephemeral, and we have to live and survive in this realm. A Sthitha-Pragnya does not share our perceptions. They appear to be aliens amongst us and live in a different realm all together. There is no duality for them. No

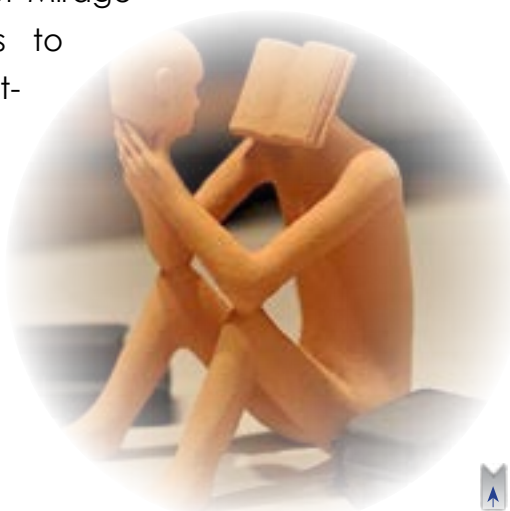


## *Day and Night*

seeker & sought, No seer-seen, no 'fundamental' difference between Jiva-Jagat or Ishwara. For them it is all a manifestation of one truth which is one, non-dual, infinite and that alone is the Self of all. Manifestations are not substantial. They directly appreciate themselves as one infinite, timeless self-effulgent existence - the Brahman.

### **Jagat is Mithya**

It is not that the world is not perceptible to such a man of knowledge, but its existence is what is termed as Mithya - having no independent existence of its own. Acharyas give the examples of Mirage or Reflections in Mirrors to show the nature of existence of all perceptible things around. It is seen, but has no independent existence. In fact Mithya things alone are




## Day and Night

seen. In Mithya alone the difference & duality between the perceiver and the perceived crops in. If the world and its people were not even seen then who would have written the scriptures and revealed the existence of non-dual reality, and ways of waking to that realm. However, these Sthitha-Pragnya do not share any of our priorities and perceptions. As said above these alien-like liberated ones exist in a different realm all together. No wonder Sri Krishna calls the stark difference from them like that of day & night.

### Day & Night

The shloka in question says that which an ordinary person does not see or imagine, in that realm a Sthitha-Pragnya is awake. That in which the ignorant ones exist none of



Duality exists only  
in the realm of  
Mithya



## *Day and Night*

that is of any significance for such an enlightened one. Thus the example. In the midst of duality the only way of achieving anything is karma. No wonder the Vedas and thus also the Bhagwad Gita motivate us to give out our best in the field of Karma. We need to learn to do every Karma with heart & soul - holistically. There is a special art of doing Karma which assures success & fulfillment and that is the Karma with Yagna spirit in which we should definitely take the guidance of masters who have excelled and are knowledgeable. That is what Vedas are all about. Vedas are pramana, our guiding lights and source of inspiration. Karma is the main self-effort, however when it comes to Sthitha-Pragnya's, they surprisingly have given up Karma all-together. Their realm is beyond the reach of Karma. This is how Sri Shankaracharya talks of the stark difference between





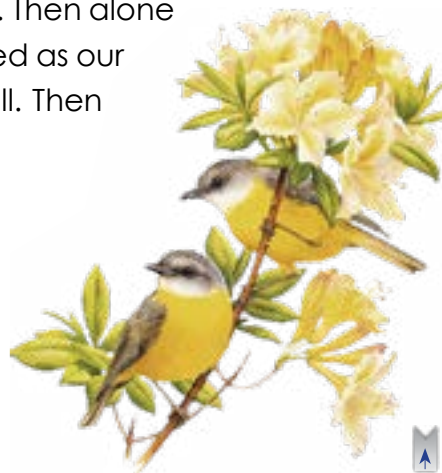
## *Day and Night*

a Gyani and a worldly person. The example given by Bhagwan about the day & night is definitely perfectly relevant.

### **Karma and Beyond**

Acharya further says that not only these wise ones are Karma-Sanyasis, but this also implies that now the Vedas are no more a Pra-mana for them. Interesting discussion regarding the subject is there in the commentary of Shankaracharya on the shloka in question. The Vedas are at one time great motivators for action, their priority is not only extraneous excellence but also inner purification, and then these very Vedas slowly take us beyond Karma into the realm of Self-Knowledge by deep enquiry and meditations. Then alone the timeless truth of life is realized as our very Self and also the Self of all. Then they are truly awakened ones.

Om Tat Sat





# DRIG DRISHYA VIVEKA

*Swamini Samatananda*

# Shloka - 27



हृदीव बाह्यदेशेऽपि  
यस्मिन्कस्मिंश्च वस्तुनि  
समाधिराद्यस्सन्मात्राद्  
नामरूप पृथक्कृतिः॥

As in the heart, in any outside object also the first meditation (associated with the seen) is possible. That meditation is the separation of the name and form from pure Existence.

# DRIG DRISHYA VIVEKA



angati:

In the previous few shlokas beginning from the 22nd shloka onwards the Revered Acharya unfolded the practise of Nididhyasanam or Vedantic Meditation by revealing the six-fold practise of Samadhi. Three types of Samadhis as the Internal Samadhi have been discussed and three types of External Samadhis will be discussed in the following verses. In the Internal Samadhis a



## *Drig Drishya Viveka*

'thought' was focussed upon to awaken to the state of Consciousness-the Sakshi Chaitanyam or Witness-Consciousness. Consciousness, as the essence of awareness can only be realized within as it is inherently subjective and rooted within one's own being. Now, even though one has established a foundation in internal samadhi and at the level of drishta one has awakened in the state of Aham Brahmasmi, yet one may not see Brahman at the level of drishya jagat that is the external world. Thus, when I am in the seat of meditation with myself 'I am Brahman' but when I wake up from meditation then the vision may be otherwise. Thus there is a need to discover

the oneness, the non-duality in and through the Drishta and drishya.

Thus, our Scriptures unfold the practise of such meditative Samadhi even as we see the world out-



## Drig Drishya Viveka

Gyana is to realize the one substratum of 'all' diversity

side. Thus, from the following verse onwards the Acharya is going to explain the three types of External Samadhis.

Baahya-drishya-anuvid-dha-savikalpa-samadhi,  
baahya-shabda-anu-

viddha-savikalpa-samādhī and baahya-nir-vikalpa-samadhi.

In this shloka the progression begins with baahya-drishyanuviddha-savikalpa samadhi, where external objects serve as a focal point for meditative practice. This is a meditation with open eyes. It can be anything, It does not matter. As the Acharya says Yasmin kasmin. Since the journey is not about the object outside. It is about discovering the common denominator in and through the diversity of the objective world. How will this be done? As the Acharya had revealed earlier that every thing in this cosmos has






## Drig Drishya Viveka

these five components that is asti-bhati-priyam-naam-roopam. In this As-ti-bhati-priyam is the nature of the Self which is Satchidananda swaroop Brahman. This is the timeless, unfragmented, eternal nature of the Self. Naam Roopa is the play of Maya which is limited and bound in time and space. In this process of Samadhi one discriminates between that which is limited, fragmented, changing and the limitless, unfragmented and unchanging and then negates the limited. Thus in the process the form and name are seen as a play of Maya which do not have any in-



## Drig Drishya Viveka

dependent existence and are like waves in water. The beauty of such a discrimination is that one need not negate any worldly object physically yet there is an awakening in the truth. One can see the various manifestations as a glory of Ishvara and appreciate the beautiful creation of God. If there is a natural scene outside the window, one can have a very dry outlook towards it, or otherwise another person can see it as a glory of Ishvara, as a manifestation of the Divine. In the practise of Bahya drishya anuviddha savikalp samadhi by observing the physical attributes - the name (naama) and form (rupa) of something - the practitioner learns to discern these features from the underlying existence. For example in case of a gold ring, the ring is the form and name, where as the gold is the underlying material cause.



Negation of duality is by  
appreciating its truth /  
atma



## Drig Drishya Viveka

The substratum of existence. This is a discrimination. Existence alone is blessing the presence of a particular thing. The form and name are a play of Maya. So, when we say that the ring 'is', we delve into its existence, which transcends its mere physical form. This journey involves a conscious shift from acknowledging the object as a separate entity to recognizing the more profound "is-ness" that underlies all objects. This 'is-ness' is 'Sat'. There is 'Satta' in everything. The practitioner learns to realize that while the ring itself does not embody consciousness, pure existence manifests through it.

In this process of realization if the mind is not fully involved in experiencing something and then discerning its dimensions, then one will see things superficially, probably with an eye of likes and dislikes.



## *Drig Drishya Viveka*

A superficial vision towards something only results in ungratification, not living the moment fully and then the need to see something else. 'What next' becomes the tagline.

To practice this Samadhi effectively, it is important to select an object towards which there is neither strong aversion nor attraction. Looking at something objectively or neutrally enhances one's capacity to discriminate authentically. In this light, all external phenomena can be viewed as manifestations of an underlying reality, where in the practitioner journeys inward, even while focused on the external world. By invoking this perception, one discovers that existence pervades every object, and that nothing exists in isolation. Everything is interconnected.

The journey through samadhi, from internal contemplation to external realization, illustrates the intricate relationship between self-awareness



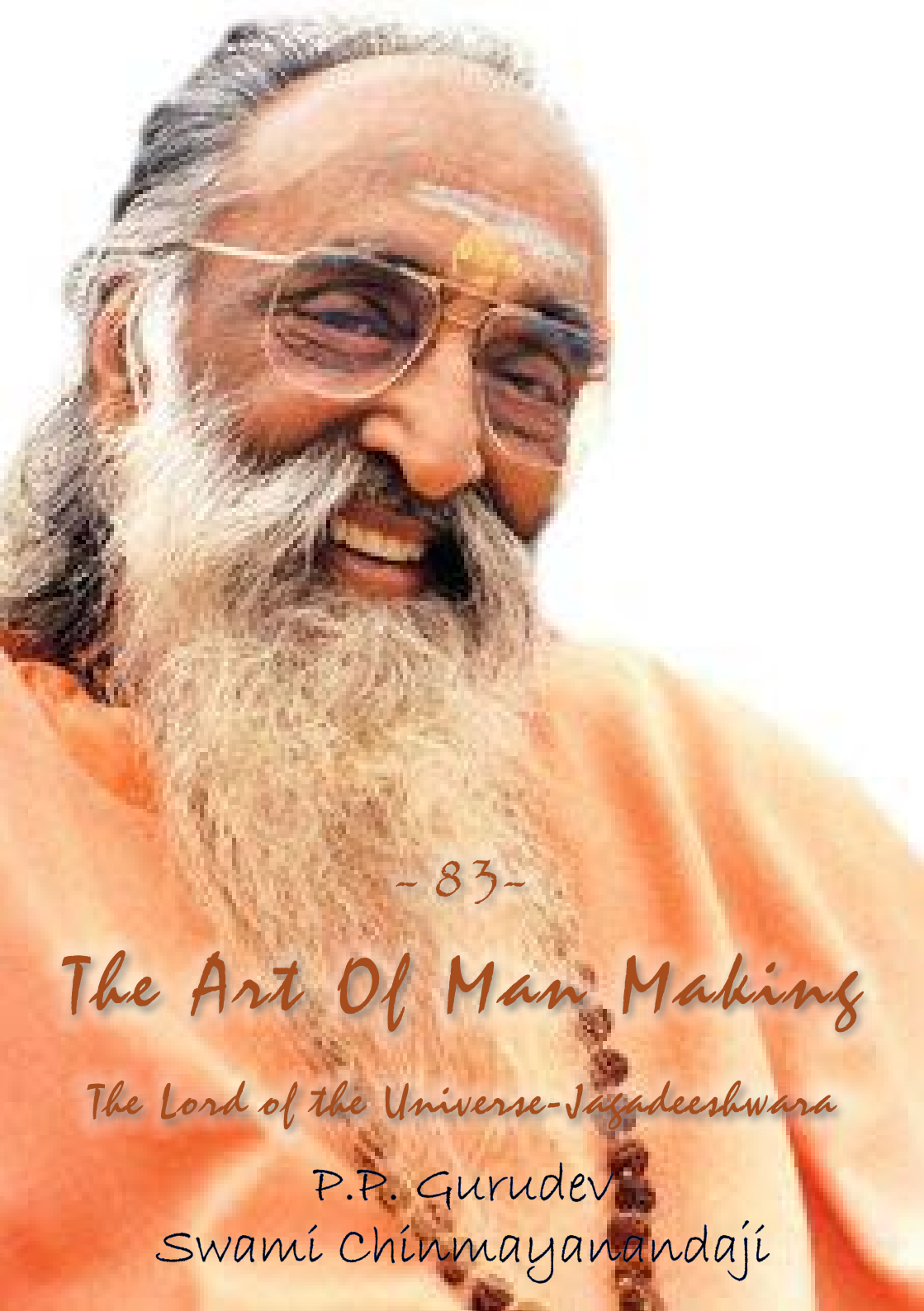
## *Drig Drishya Viveka*

and the universe at large. By first understanding consciousness within, practitioners can then recognize and appreciate the same consciousness reflected in the objects of the external world.

This dual exploration enriches the spiritual path, fostering a holistic understanding of existence that transcends mere observation and invites deeper insight into the nature of reality itself.

With the practise of this Samadhi, one not only cultivates personal awareness but also participates in the larger tapestry of being, where the essence of consciousness illuminates every facet of existence, unifying the internal and external realms in a profound deeper awareness.





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# *The Art Of Man Making*

*The Lord of the Universe-Jagadeeshwara*

P.P. Gurudev  
Swami Chinmayanandaji



# THE ART OF MAN MAKING



In the previous talk the Lord indicated His lower and higher nature. The lower aspect is the world of matter and His higher aspect is the principle of Consciousness in all living creatures.

It was also said that this principle of Consciousness, the Self, is the essential factor that sustains all the worlds of physical, men-tal and intellectual experiences in every living creature. In short, we found that the universe



## The Art of Man Making

is the play of the higher through the lower nature of the Lord.

When we say the house of Kittu or the book of Laju, we do not mean that Kittu is the house, or Laju is the book. Kittu and Laju are the owners, the possessors, and as such, distinctly different from the house or the book. Similarly, the higher and lower natures of the Lord cannot be the Lord Himself. He projects Himself as the world of plurality and plays in life when His lower nature, matter, gets thrilled by His higher nature, Consciousness.

At first, when the student hears of this statement and digests it, he may come to realise rightly that his body-mind-intellect equipment gets enlivened to activity only when Life, Consciousness, is in him. Thus, he may



Apara-Prakruti is enlivened by Chetana - the Para-Prakruti



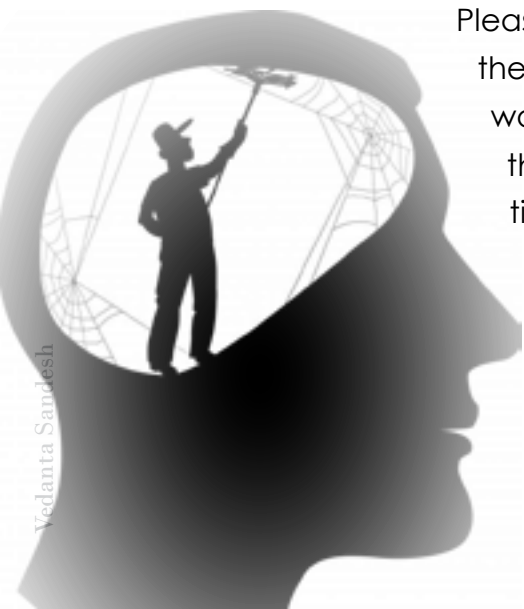
## The Art of Man Making

grasp the significance of the statement, "Consciousness, by which the entire universe is sustained". The "presence" of the Lord's higher nature is in each one of us, presiding over our perceptions, feelings and thinking activities.

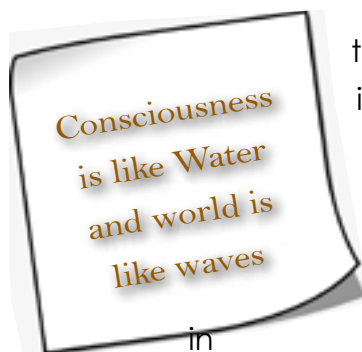
This is to understand little! Its implications are extremely universal and supremely all-embracing. To bring the student's focus of attention to this fuller and ampler wealth of meaning in the simple, almost casual statement, Lord Kri-shna declares,

Please understand that these two (Prakritis) are the wombs of all beings. I am the origin and the dissolution of the entire universe.

The play of Consciousness through matter explains the struc-



# The Art of Man Making



ture and function of all living creatures. The entire universe of plants, animals and men is of this same single divine pattern: also of the stone life, although in it, Consciousness does not play out, as the mind-intellect equipment has not yet evolved and emerged out from it.

Thus, the ocean itself is the waves, and the waves rise, play, and die out in the ocean alone. So, too, in the Infinite Consciousness, names and forms of the universe rise, exist, play about, get worn, die and disappear. "I am the origin and dissolution of the whole universe".

Thus, "I am the Infinite Reality and my own higher nature plays through My own lower



## The Art of Man Making

nature", and this is the universe at its play! I am the substratum for the entire universe, just as the ocean is the substratum for the entire play of the waves.

A student with a keen intellect cannot but accept this logical and convincing explanation when it is expressed with such eloquence. But he might ask, who controls the Supreme? What is behind Him whose natures form the wombs of the universe? Explaining that He is the Ultimate, Krishna thunders, \\* Beyond me, O Dhananjaya, there is nothing. All this is strung on to me as a row of pearls upon a thread. There is no other "cause for the universe than Me. This principle of Truth is the Uncaused Cause. With



## *The Art of Man Making*

reference to everything, He is the “cause”, but He Himself is “Uncaused”. He is not the product of something else. If he were, He would be changeable and, therefore, finite. The Infinite knows no change.

In this Infinite Truth, names and forms are held together as “a thread holds together a row of pearls”. This simile is extremely effective. Pearls by themselves have not the same beauty as when they are strung together into a necklace. The world has its mighty civilizations and cultures, achievements and efficiencies, only when they are all harmonised together into a rhythmic whole, functioning as a great grand orchestra the sun pouring energy into the tiniest grass blade, the five elements, plants, animals, men all mutually helping and functioning together to achieve the melody of existence, to produce the thunder of pro-gress.





## The Art of Man Making

The unseen chord that holds all blooms together into this bouquet of the universe is Life, the Principle of Truth. Again, individually, each of us perceives through the five sense-organs, feels with the mind, and thinks with the intellect. If these thoughts, feelings and perceptions are not properly co-ordinated, brilliant acts of intelligent significance cannot emerge. Consciousness as Life in us pervades them all and all our actions, feelings and thoughts are strung together on this ever-present Beam of Awareness.

Through the pearls we cannot see the string and between the pearls we recognise nothing. Yet we know that the string is with-in and without every pearl in the necklace. Similarly, this subtle Divine Presence, within and without



## The Art of Man Making

us, is not perceived directly by our senses, mind or intellect. Yet, it is there for us to realise by rising above the intellect. At such moments of intuitive stillness and inner peace, we realise Him, in whom all “this is strung like a row of pearls on a thread”.



**THERE'S ALWAYS CONSEQUENCES  
TO YOUR ACTIONS**



# Jivanmukta

## Wandering In Himalayas

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*Mount Kailas*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj

# JIVANMUKTA

“**T**he Soul, the residuum, is the object of supreme love, while wife, children, and other dear ones appear only as objects of relative affection. If the soul is the object of supreme love, if relatives that it is also the object of supreme bliss, because, as it is Well known, the degree of love depends on the degree of bliss. Oh Maitreyi, know this: the Soul is the mass of bliss, the ocean of bliss. See how people who ought to know better, people who are



## Jivannukta

deemed generally wise, are running after fleeting pleasures without trying to know the Soul—the Soul that constantly rains down on them unsurpassed joy and exists by their own side in their own form. If there a greater wonder than this? Why do the seekers of eternal happiness waste themselves in the search of these petty, earthly pleasures?”

“My dear, labour not under the delusion that external things are the source of happiness. Give up all attachment and cling to vairagya. Indeed, even now you are rich in vairagya; yet,

I tell you all this only to strengthen your spirit of vairagya. Withdraw your mind from all transient, terrestrial concerns, give it peace and practice concentration, so that you can see God as clearly and as directly as I see you. Now I will tell you how you can fulfill the purpose of life by realiz-



## Jivannukta

ing the Blissful Soul freely and completely.”

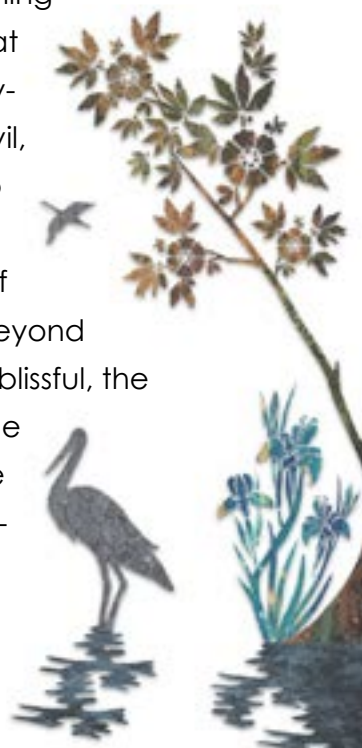
“Oh Maitreyi, perceive your Soul by hearing, thinking, and meditating. He who aims at realizing the Soul must, first of all, with the help of the mahatmas who have realized It already and with the aid of suitable books, understand to some extent the nature of the Soul. From them he may learn that Soul is One without a second; that It is omnipresent; that It is the same Soul that manifests itself as Jeeva in all living bodies, that It itself is Brahman, the ultimate cause of the universe. Then he must convince himself of this truth by independent reasoning. Once he has done that, he must meditate upon it intensely and without break. Then in the course of such concentrated, devout meditations, the mind merges with the Soul, and in that state of samadhi he perceives It directly. The numberless doubts which assailed him before now resolve themselves completely! Is there a soul



## Jivanmukta

different from a body? If there is, does it possess any attributes or functions? Or is it pure, without attributes? If it is without attributes, does it differ from body to body? Or is it one and the same? Such doubts and the illusory idea that 'I am the body,' ingrained in him in the course of several lives, now melt into thin air."

"He is convinced that the boast of heraldry and the pomp of power are nothing but vanity. With the conviction that high birth or low birth, wealth or poverty, pleasure or pain, good or evil, desire or anger, all pertain only to the body and not to the Soul, the jnani rises to the exalted state of jeevanmukti, wherein he realizes beyond all doubt, 'I am the Soul, pure and blissful, the One without a second.' That is the ultimate goal of man. For him there is no gain greater than the realiza-





## *Jivannukta*

tion of the Soul, no greater pleasure to enjoy,  
no higher duty to perform.

"Self-abidance is the paramount duty, paramount joy, paramount gain. It is the Supreme Knowledge, Oh Maitreyi; Self-abidance is the sole means of attaining immortality. Thus, if you aim at immortality, spare no effort toward reaching that state of Self-abidance."





STORY

*Section*

## SUTIKSHNA



utikshna was a disciple of Sage Agastya, a very simple hearted soul. One day he asked his Guru Agastya, to demand his guru dakshina (the price a student traditionally pays to his teacher for teaching him). Agastya said, "When Ram, Lakshman and Sita come to the Dandaka forest, you must conduct them to my ashram. That will be your guru dakshina." That is why Sootikshna was sure that Ram would come that way someday. Therefore by the power of



## Sutikshna

his mental yogic energy, he awaited Ram's arrival.

Sharbhang Muni asked Ram to visit the ashram of Sutikshna. When Ram arrived there, Sutikshna was seated in a meditation pose under a tree. Therefore Ram first entered his heart in his divine Chaturbhuja (four-armed form) to give him darshan. This realization made him open his eyes, and he was thrilled to see Ram, Sita and Lakshman standing before him. Moved by his devotion, Ram decided to spend some time in his ashram.

There they met several sages and rishi's who lived in the Dandaka forest. They also saw the piles of skeletons of the sages who had been killed by man-eating, nocturnal Rakshasa's (demons). Ram, seeing this awful sight, then



## Sutikshna

undertook an oath that he would rid the earth of all wicked rakshasa's. The sages were delighted and relieved at this, and welcomed his proclamation with joy.

Sage Sutikshna is meditating while Ram, Lakshman and Sita standing before him. Sage Sootikshna is meditating while Ram, Lakshman and Sita standing before him. Shri Ram then asked Sutikshna to suggest a location where they could build an ashram and spend their time peacefully in the forest. It was then that Sootikshna said, "The ashram of my Guru Agastya is nearby. Meeting him will be very beneficial to you. He will also be able to suggest the ideal place for you to stay. I will conduct you to Sage Agastya's ashram. This Dandaka forest is very dense and difficult to cross. I will show you the way and lead you to Guru Agastya.



## *Sutikshna*

This will also pay the debt of gratitude I owe to my guru." Shri Ram gladly accepted his affectionate offer of help. Sootikshna and several of the Dandaka rishi's then began the journey through the picturesque Dandaka forest towards the ashram of Agastya.







## Mission & Ashram News

Bringing Love & Light  
in the lives of all with the  
Knowledge of Self



# ASHRAM NEWS



*Gita Gyana Yagna, Ahmedabad*



# ASHRAM NEWS



# ASHRAM NEWS



*Birthday Blessings - Rahul Shukla*





# ASHRAM NEWS



*Rudrabhishek by entire Family*



# ASHRAM NEWS



*Shiv-Puja*

*Tanmay  
Patel,  
Australia*



*HBD  
Shrey*

# ASHRAM NEWS



*Om Sri Gurubhyo Namah*





# ASHRAM NEWS



*Devotees  
from UK*



*Kirtiben  
&  
Jayaben*



# ASHRAM NEWS



*Sarve Bhavantu Sukhinah*





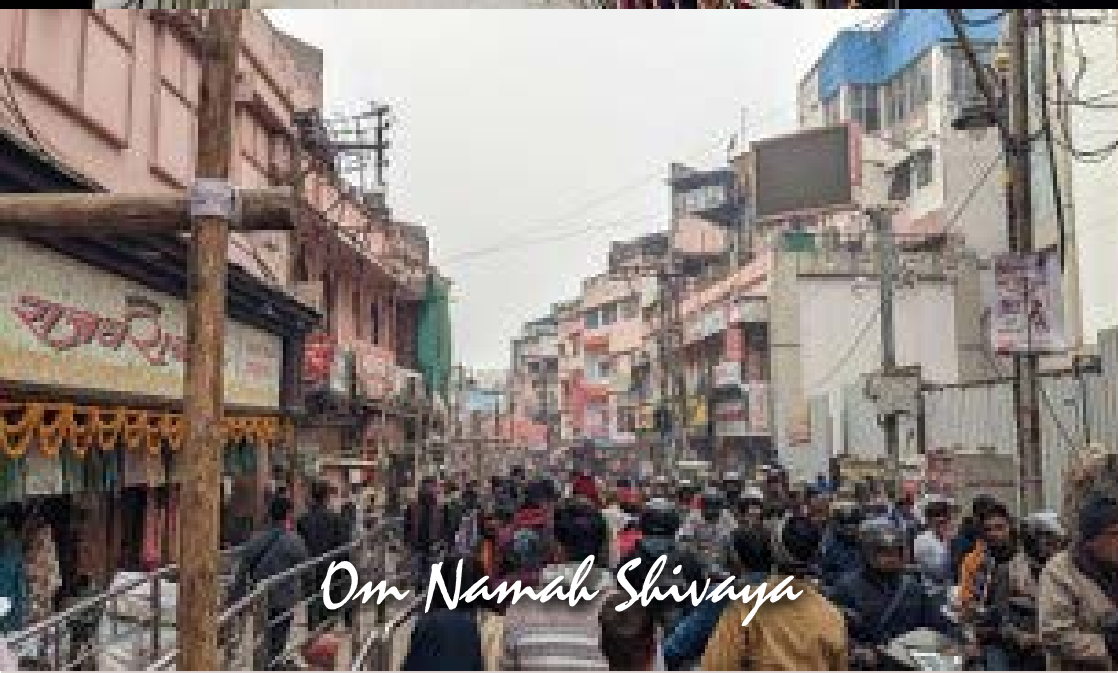
# ASHRAM NEWS



*Teerth Yatra to Kashi*



# ASHRAM NEWS



# ASHRAM NEWS



*At Sarnath*

# ASHRAM NEWS





# ASHRAM NEWS



*On the 'Sam Manekshaw' Boat*



# ASHRAM NEWS



*Awesome darshan of all Ganga Ghats*



# ASHRAM NEWS



*Ganga Maiya ki Jai*



# ASHRAM NEWS





# ASHRAM NEWS



*At Ram Mandir, Ayodhya*



# ASHRAM NEWS



*Lucknow to Ayodhya*



# ASHRAM NEWS



*Vishnu Sahasnama Archana @ Lucknow*





# ASHRAM NEWS



*Vishnu Sahasnama Archana @ Lucknow*



# ASHRAM NEWS



# ASHRAM NEWS



# Ashram & Mission Programs

Daily Class (Ch-2) of  
 Bh Gita (Shankar Bhashya)  
 @ Vedanta Ashram, Indore  
 Poojya Guruji Swami Atmanandaji



Online Weeekly Satsang  
 Pravachan / Meditation / Chanting / Bhajan  
 By P. Swamini Samatanandaji  
 Every Sunday (4.00-5.00 PM)  
 on Google Meet



# ASHRAM NEWS

## Gita Chanting Class

By P. Swamini Amitanandaji

@ Vedanta Ashram, Indore

Every Sunday (4.00-5.00 PM)



## Online Vedanta Class

On Tattvabodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet





# INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

( Click here)

**GITA / UPANISHAD/ PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC**

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Audio Pravachans ( Click here)

**GITA / UPANISHADS / PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC**

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